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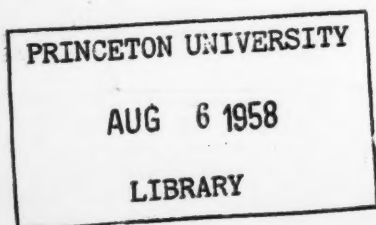
Paper Carp—and Tuna

by James L. Anderson

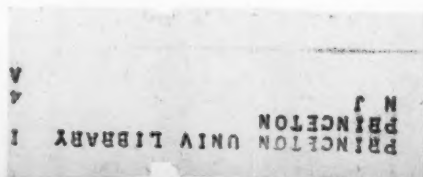
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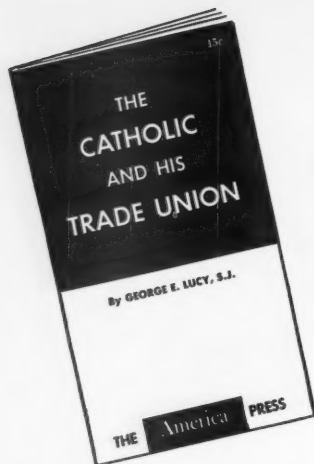
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America

National Catholic Weekly Review

Vol. XCIX No. 19 Aug. 9, 1958 Whole Number 2568

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Correspondence

Let George Write It

EDITOR: We would like to tell you how much we enjoy AMERICA. Strange as it may seem, we especially enjoy articles written by or about men named George.

You see, we have a four-year-old son named George, a name that we love very much. We have a collection of all famous men named George. This collection is for our son. In this collection there are over 1,800 photographs of the most interesting people you can ever imagine—all named George. They are from all over the world and include men from every field of endeavor. We feel that these photos, letters, biographies, etc., will make our son's history, art and science lessons more interesting.

MR. AND MRS. BRUNO J. GIANETTI
Pawtucket, R. I.

[We are taken by this letter. Some people save stamps, others sugar cubes, others street car transfers. This is the first time we ever heard of saving names of people named George. In order to help along the growth of George Gianetti's collection, we promise to forward to his mother and father all the Georgiana you may send to our editorial rooms. Ed.]

Information Please

EDITOR: "Theology Comes Out of the Lecture Halls" (AM. 7/19) was most welcome. For one who has always been interested in the subject, but afraid of going off the deep end, *Theology Digest* seems to be just what the doctor ordered. Kindly tell me where I can enter a subscription.

Cranbury, N. J. JOHN J. SPADARO
[Subscriptions (\$2 a year) may be sent to Theology Digest, 1015 Central, Kansas City 5, Mo. Ed.]

Bound in Justice?

EDITOR: I write with reference to the State of the Question concerning social justice (AM. 7/12). Justice is the most important and most exacting of the cardinal virtues, and inclines the will to render each and all what belongs to them. Social justice, however, has become a fluid term, frequently synonymous with commutative, legal or distributive justice. Historians, moreover, have said that if social justice is denied or subverted in a country, distributive justice is exaggerated into arrant statism and individuals tend toward anarchy or tyranny.

Therefore, the *status quaestionis* seems to me to be: in the relation of the individual to any society, be it family, community, labor union or industry, precisely what are the obligations of the person to the society as its due? And conversely, what are the rights (not privileges) of the society which bring such obligations into focus? If social justice is a duty of each one of us, are there not also duties upon society to other societies within the family of nations—as for example, highly industrialized nations to destitute peoples—or is this a demand only of charity and not of social justice?

JAMES A. GILROY, M.D.

Mineola, N. Y.

"Agrarian Myth"

EDITOR: Your editorial, "Revolution on the Farm" (AM. 7/12), showed a commendable concern for agrarian problems, but reflects the general consensus that the farmer, for some undetermined reason, is

the bulwark of "our democracy." My specific objections are to two attitudes conveyed in your last sentence.

The first is your fear that the family-type farm will disappear and that, obviously, such an occurrence would be a real tragedy. One would have to agree with such an opinion—to a degree. My objection pertains to the mystical character conferred on the farming profession. I believe it was Richard Hofstadter who described this attitude as the "agrarian myth." Why should farming occupy such an exclusive position in our economy? Why the traumatic state in the minds of some whenever someone implies that there might be too many farmers, or that operators of family farms are inefficient?

The other attitude is one frequently voiced: that our democracy is dependent upon the family-type farm. What exactly is this intimate connection? Is the operator of such a farm more qualified than a bricklayer or an accountant to participate in a democracy?

If some important middle terms have by chance passed me by, would someone please fill them in and explain the sacrosanct status given to the family farm?

St. Louis, Mo.

BILL WOODARD



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Current Comment

Don't Pass the Buck

To politicians in an election year August's warm breezes carry the overpowering scent of campaign trails. This is also a good time for the voting public to experience a moment of concern over mounting campaign expenses and their implications for civic morality.

How much does it cost to stage the extravaganzas which pass for our national political debates? Sen. Richard L. Neuberger recently cited a "cautious estimate" that the 1956 expenditures in all States totaled more than \$200 million. To elect a Senator in a populous industrial State might require a fund of over a million dollars.

Some disturbing questions follow on these estimates. Where and how is the money raised? Do increased costs direct a party's choice more and more to the well-heeled aspirant capable of financing his own cause? If such fantastic sums come from a relatively few private sources, who calls the tune after election day?

These are questions which must trouble any democracy. The American Heritage Foundation (11 W. 42nd St., New York 18, N. Y.) happily is sponsoring a drive to guard against the dangers they imply. "Don't pass the buck," it cautions the voter, "give a buck to the party of your choice." If enough individuals foot the bill, the reasoning goes, undue influence can be outlawed.

One further dividend devoutly to be hoped for from this practice was suggested by President Eisenhower in his word of support of the Foundation's effort: "As our citizens invest money and effort . . . they will become more deeply involved in the great decisions of our times."

Pipe Line of Good Will

Anybody who has ever had a leaking faucet repaired knows that plumbers are well-paid workers. They are, indeed, among the aristocrats of labor, with a pride in their craft that has defied all the pressures of a mass-production society. Nor is this pride merely a stub-

born clinging to past glories: our American plumbers know how to move with the times.

The latest evidence of this is a nationwide program to familiarize the 200,000 members of the United Association of Journeymen and Apprentices of the Plumbing and Pipe Fitting Industry with the techniques of the atomic age. In 200 training schools that will eventually be set up, the plumbers will not only familiarize themselves with the tools and techniques required in the construction of atomic power plants, but will learn the elements of trigonometry and thermodynamics as well. Though the program will be largely financed by the union, the plumbing contractors have generously agreed to make a contribution. By agreement with the union they are paying into a special education fund 2.5 cents for every hour worked by their employees. Already the fund has grown to \$1.5 million.

However much the program may cost, Pres. Peter T. Schoemann of the Plumbers regards it as a good investment—one "that will pay rich dividends in the future to our organization, to our forward-looking members, to cooperating employers and to our nation as a whole."

It looks like a good investment in public relations, too. Some newspapers which don't stint on coverage of the McClellan committee probe may not have space for the Plumbers' story, but the news will get around nevertheless.

Roomy Debt Ceiling

Strictly speaking, there is no such thing as a ceiling on the Federal debt. The Government can spend as much money as Congress appropriates, and what Congress appropriates is, under the Constitution, the business of Congress. If the legislators fix a ceiling on the Federal debt, they are doing no more than expressing their good intentions, and the public should remember that such a ceiling is only provisional. What Congress determines, it can change, and this is as it ought to be. A rigid debt limit ties the Government's

hands, and the Government's hands, especially in times like these, should never be tied.

Where governmental power is divided, however, as it is in our system, even a provisional debt ceiling can become dangerously restrictive. We had an example of this last year when the Administration, rather than risk the embarrassment of asking Congress to raise the debt ceiling, cut back Government spending to the point where the state of both the defense program and the general economy was affected.

While it can be argued that the Administration was at fault in this case in not requesting a temporary jump in the debt ceiling, the point is that in fixing the ceiling in the first place Congress ought to have allowed for more flexibility. This mistake can now be rectified. The Administration has asked Congress to up the debt limit from the present \$275 billion to \$285 billion, with an additional \$3 billion on a temporary basis. Since the outlook is for a big deficit in fiscal 1959, the request is reasonable and Congress ought to go along with it.

NLRB Expands

Let us call him Phineas P. Punk. Allergic to work but fond of its fruits, Phineas became interested a few years back in industrial relations. For a man of his talents the field had angles. The burdened National Labor Relations Board had just broadened what Washington phrase-makers called the "no man's land" of labor-management relations. They had decreed that henceforth they would not be bothered with appeals for representation elections or complaints of unfair labor practices unless the businesses involved were relatively large and had some impact on commerce among the States. Since these businesses were, nevertheless, engaged in interstate commerce, and since, moreover, the States lacked jurisdiction in this field, they immediately became the responsibility of nobody.

Of nobody, that is, except Phineas P. Punk, and all his brother Punks. With the help of some crooked union allies—similarly devoted to the "fast buck"—Phineas moved in with tough talk and phony picketlines. In too many cases these were sufficient to persuade weak or shady employers to do business with

Phineas, and in this manner he accumulated a string of "labor unions." On the union dues which employers exacted for him from their helpless employees, Phineas quickly became a conspicuous consumer.

It is a pleasure to report that starting Sept. 1 Phineas will find the pickings slimmer. On that day, armed with a bigger appropriation from Congress, NLRB will shrink the size of no man's land. Many exploited workers, aided by honest unions, will finally have a chance to make their complaints heard, to choose an honest bargaining agent—and to give Phineas and all the other Punks, literally, the bum's rush.

Chance for Leadership

A recent U. S. Office of Education report strongly urges that language study in American schools begin with the third grade and extend through high school. The report was based on the conference findings of some 50 foreign-language specialists called to discuss the deplorable state of language instruction in this country.

Marion B. Folsom, retiring Secretary of Health, Education and Welfare, was not exaggerating when he referred to the United States as "the most backward major nation in the world in the vital field of language competence." It is appalling that the languages of two billion people, three-quarters of the globe's population, are, with the rarest exceptions, untaught in our schools. Only a handful of universities offer courses in Chinese, Arabic, Hindi, Farsi, Indonesian and Swahili. Yet these are the key languages of the Afro-Asian world whose friendship we are desperately trying to win.

Happily there are parochial and private grade schools that already start their pupils in Latin and French. Msgr. John S. Spence, superintendent of schools in the Washington Archdiocese, inaugurated last April a ten-week program of extra-curricular Russian classes which will be greatly expanded this fall. More of our schools could do this kind of experimenting.

The best Catholic high schools have traditionally offered a four-year Latin program, but ways must be found of introducing four-year programs in the modern languages. Timidity in assuming leadership here will be the less ex-

cusable in that Catholic schools enjoy greater freedom in planning curriculum than do the State-system schools.

N. Y. Witnesses the Witnesses

By ship and truck and bus and car they came—180,000 of Jehovah's Witnesses—to their eight-day Divine Will International Assembly in New York. Beginning July 27 they filled the stands at Yankee Stadium and the Polo Grounds and thousands spilled over onto the playing fields. Hour after hour each day, they sat there—entire families, young and old zealots from 164 lands—patient and attentive, as a parade of speakers gave forth the word of Jehovah-God.

Observers of the movement may be bewildered at the mishmash that passes for Witness theology, but they are impressed by the mushrooming of membership. In 1935 there were 40,000 Witnesses; in 1955 the number rose to 580,000; today the claim is 719,000 members.

The basic appeal of a thing like the Jehovah's Witnesses is, of course, to the educationally and economically underprivileged. Only one American Witness in 100 is college-educated and 15 per cent have had less than grammar schooling. Much of the recent membership increase has taken place among the semiliterate peoples of Africa and Asia, Central and South America.

But mingling with the Witnesses at Yankee Stadium, as we did one night, one can not but be drawn by their simple earnestness. Their charity and zeal merit emulation: they themselves are worthy objects of our prayer.

Elders in the Land

That older people do not make good workers, said Labor Secretary James P. Mitchell not long ago, is a myth pure and simple. But like all myths, this one dies hard, especially in the minds of employers. Meanwhile, many of our senior citizens—and some still in their fifties—are condemned to lives of idleness and frustration. They will continue to be so condemned until the public learns to distinguish the fictions of aging from the facts.

To accelerate this process the House recently passed and forwarded to the Senate (7/29) a bill introduced by Rep.

Eugene J. McCarthy of Minnesota. Under its provisions the President is directed to summon a White House Conference on Aging by Sept. 30, 1960. The conference would make recommendations on problems of aging in employment, housing, medical care and community activities. Preliminary conferences on the State level, like those held in preparation for the 1955 White House Conference on Education, are also called for in this bill.

Unfortunately, a seasonal urge to adjourn, as the hustings summon, may lead Congress to overlook the proposal. Some hope for passage, however, can be read in a significant senatorial reaction. Majority Leader Lyndon B. Johnson has gone on record in praise of the bill as "a constructive and forward-looking step."

Facing the Problems

During the week June 28-July 4, a group of nearly a hundred priests met in Buenos Aires to study a manpower shortage. In the next thirty years—during which South America's population is expected to double—that continent will have to face enormous problems of housing, education and social planning. These are problems of the civil order, yet the Church cannot stand aside from them. She must train laymen who, as qualified specialists, can deal with these technical problems in the light of Christian social principles. The meeting in Buenos Aires was called to study how the Church should train those leaders.

In the opening and closing sessions, Most Rev. Manuel Larraín, Bishop of Talca, Chile, outlined the papal directives for improving the lot of the worker and showed how priest moderators can instill those ideals in lay leaders. In the other sessions, priests from Argentina, Brazil, Chile, Paraguay and Uruguay, all of them experts in the labor movement, student organizations or urban planning, led animated discussions that lasted up to nine hours each day.

Already groups of laymen are meeting in various South American cities to prepare for their formidable social tasks. For instance, Rev. Paul Ramlot, O.P., who convoked the meeting of priests in Buenos Aires, is director of a team of some 20 laymen in and around Mon-

tevideo, Uruguay. For the past ten years they have been studying their city and the surrounding towns, focusing on the obvious needs of their fellow citizens. Only through the informed and zealous efforts of such Christian laymen as these can a just social order be brought to South America.

Reds Raid Polish Shrine

What was behind the surprising July 21 raid which the Polish secret police made at the shrine of Our Lady of Czestochowa? Surprising, we say, because this shrine is the most revered of all Poland's historic sanctuaries. Only the most serious reasons would have im-

pelled the Red regime of Wladyslaw Gomulka to sanction a deed which the Polish bishops have denounced as an "insult to our national sanctuary."

In recent months Church-State relations have shown signs of serious strain. One reason is the apparent return to influence of the unreconstructed Polish Stalinists. Since launching its war on Tito, the Kremlin has been demanding greater evidence of loyalty from its captive regimes. Gomulka himself, no Stalinist by any means, is in a difficult predicament. Various signs suggest that he is being forced to backtrack on the reforms he introduced in Poland after the 1956 October Revolution brought him to power.

One of these reforms was the agreement he made with the Primate of Poland, Cardinal Wyszynski, which seemed to augur a new era of religious freedom hitherto unknown in a "popular democracy." Against this background the ransacking of the records at the ancient monastery of Jasna Gora, center of devotion to Our Lady of Czestochowa, assumes ominous proportions. Since 1956 this shrine has become literally the heart of the religious revival of Polish Catholicism. In recent months pilgrims by the thousands, of all professions and states of life, have flocked there. By striking at Jasna Gora, are the Polish Reds declaring all-out war on Polish Catholicism?

"K" Shies Away from UN "Orderly Procedure"

FOR A WEEK letters were flying back and forth between Moscow and the Western capitals, during which it seemed that the summit meeting might take place in New York under UN auspices. In a letter of July 25 President Eisenhower clarified an earlier proposal by specifying that the meeting should be held not only under UN auspices but also in the Security Council and under council rules of procedure. The "orderly procedure" already established by the UN Security Council, said the President, would be preferable to the improvisations that would have to be made in any meeting held outside the UN.

The Kremlin chief's answer came on July 28. It virtually rejected the idea of a heads-of-government meeting under UN rules.

What are the orderly UN procedures which suddenly cooled Khrushchev's eagerness to come to New York? At this stage of East-West negotiations the most important questions are those of a procedural nature. Procedural questions relate to the "technical" details of a conference and determine the circumstances under which the conference takes place. The chief ones are these: who should participate, what items should be on the agenda, in what order they should be discussed, how the voting should take place and, finally, when and where the meeting should be held. These details are important because if ill-advised procedural arrangements compromise the participants at the outset, conferences can be doomed before they even get around to discussing the problem they were called to solve.

Several important procedural questions, in addition to the timing, have figured in the recent flurry of letters. One of these is the Soviet proposal that India should be a chief participant; the United States objects to this implied exclusion of other countries having an interest

in the Middle East. Khrushchev wishes only Jordan and Lebanon to be discussed; the U. S. and Britain want the area of debate to include the entire Middle East. Khrushchev would like nothing better than to make propaganda speeches which would present Britain and the United States as aggressors and the Soviets as peace-loving defenders of Arab nationalism; the U. S. wants any heads-of-government conference to be conducted with a minimum of appeal to the gallery.

These are all crucial procedural issues. In the Security Council they would be decided by a simple majority vote, on the basis of rules of procedure already established. The Soviets themselves long ago sanctioned these procedures. Most of them, if applied, would be inconvenient from Moscow's point of view. Thus the Soviet game would be spoiled by accepting the "orderly procedure" of the Security Council.

And yet a real summit conference could still take place in the council. The UN Charter makes it possible for foreign ministers and even heads of government to sit in the Security Council. The U. S. plan envisages that the heads of government of the Middle East states directly involved would also be invited to participate (without vote) in the discussions. This, too, is provided for in the UN Charter. Thus, the United Arab Republic and Israel would be represented. The special council meeting would then take up both the Soviet charge of Western aggression and the counter-charge of Red indirect aggression.

For the U. S. these procedures suffice for an adequate airing, at the highest level, of the Middle East crisis. For Moscow, they are much too restrictive to satisfy the requirements of the free-wheeling diplomacy of flamboyant Premier Khrushchev.

ROBERT A. GRAHAM

Washington Front

Safari among the Congressmen

IN HIS SPRIGHTLY article last week, "Safari among the Intellectuals," Joseph A. Breig spoke feelingly of the "agony" of producing a weekly column. My fellow columnist Joe Breig, may I remark, had only to wander over an arid plain dotted with eggheads, high-brows and middle-brows, and he seems to have come back with quite a few pelts and no wounds.

Pity the poor columnist, Joe, who has to make an agonizing research into the ways of a species known as Congressmen, who herd together on an eminence called hereabouts Capitol Hill.

Their most recent behavior is as baffling as ever and pot-shots at them go oft astray. They have a way of turning up in unexpected places and unexpected ways. Take, for instance, their most recent incursions into the area known, factually and symbolically, as Foggy Bottom. This is the region of the District lorded over by the State Department.

That eminent constitutional authority Edward S. Corwin is never tired of reminding us that originally the Senate was supposed to have co-equal power with the President in *making* treaties as well as ratifying them. He cites the Constitution (art. II, sect. 2, cl. 1):

"He [the President] shall have power, by and with the advice and consent of the Senate, to make treaties, provided two-thirds of the Senators present concur." The famous "by-and-with" phrase, coming *before* the making of treaties, obviously calls the Senate into the actual process of making treaties. However, that idea was quickly scrapped by President Washington, after some unhappy encounters, and thereafter he proceeded to make and sign his treaties and send them on to the Senate to be ratified. It took the latter body until 1816 to catch its breath, when it created a standing committee, the Foreign Relations Committee, but, as Professor Corwin insists, from then until now the role of the Senate is still only posterior.

The big change came when the House of Representatives got into the act and created its own Foreign Affairs Committee.

The House became interested because since World War II most of our foreign relations have involved money; and money bills, according to the Constitution, may originate only in the House, and specifically in the Ways and Means Committee. That automatically makes its many members experts on foreign policy. (Listen some night to your Congressman pontificating on what Dulles should really do.)

So now the State Department's task is doubled: the House as well as the Senate must be taken into confidence, only to see it betrayed too often. Joe, figure that one out, will you? WILFRID PARSONS

On All Horizons

NBC CATHOLIC DOCUMENTARY. A recent symposium held at River Forest, Ill., on the Catholic contribution to American intellectual life is being recapitulated in a five-part documentary over the Catholic Hour during August.

►THE LIFE YOU SAVE. What Catholic parents can and should do to reduce traffic accidents involving teen-age drivers is outlined in *The Speed Age and the Family*. This is an action-study leaflet prepared by the Committee on Family and Parent Education of the National Council of Catholic Women for the 11,500 NCCW affiliates. Copies available without charge from NCCW national headquarters, 1312 Mass. Ave., N.W., Washington 5, D. C.

►OSCAR IN REVERSE. The "Millstone" is the mythical award which the Catholic *Light* of Scranton confers on those who present moral threats to America's youth. Eligible are theatre

owners who show foul, obscene and immoral pictures, tavern owners serving drinks to minors, and publishers or distributors of dirty literature.

►EQUAL RIGHTS FOR DAUGHTERS. St. Peter's College of Jersey City, N. J., a men's institution, will contribute \$300 a year toward the college tuition expenses of the daughters of full-time faculty members. Provision for the sons of faculty members has already been in force for some years.

►CHARITIES AND CHARITY. The National Conference of Catholic Charities and the Society of St. Vincent de Paul will meet in Columbus, Ohio, Sept. 19-23. Theme of the convention: "Charity and Clarity in Purpose; Competence and Compassion in Practice."

►HIGHWAY SAFETY. At St. Mary's College, Notre Dame, Ind., 900 Sisters recently attended a national conference

on traffic-safety education for Catholic schools. Arthur L. Conrad, traffic specialist of Chicago and organizer of the conference, told the participants that a St. Christopher medal is not a guarantee against highway accidents but a reminder of the ideals of good travel.

►CATHOLIC ALUMNAE. A special session for Sisters has been planned for the 21st convention of the International Federation of Catholic Alumnae, Aug. 19-23 in Newark, N. J.

►FRANCISCAN CENTENNIAL. The first hundred years of the Franciscans in the Middle West will be commemorated with a series of special events beginning Sept. 14 and continuing throughout the year. The foundation began with nine friars from Germany who settled in Teutopolis, Ill. Their missionary work extended through the central States and as far west as San Francisco and Sacramento in California. Now organized as the Province of the Sacred Heart, the Midwest Franciscans number 725 friars. Among their works is Quincy College, oldest Catholic college in Illinois. R.A.G.

Editorials

Reflections on the Iraq Revolt

THE NEW Iraqi Government of Gen. Abdul Karim el Kassem has been in power for almost a month. Thus far the worst fears of Washington and London have not been realized. The new regime has made no anti-Western moves. It has been embarrassingly proper toward the Western powers. There is now every reason to believe that any attempt to have restored the old order in Iraq would have been a grave mistake.

THE FACTS EMERGE

The facts were none too clear last July 14 when the army revolt in Baghdad resulted in the overthrow of the pro-Western Government of Iraq and the death of young King Feisal. Washington and London had to be prepared for the worst—that is, for the possibility that the coup was Communist-planned and abetted, and likely to be followed by a similar assault in Lebanon and Jordan. Hence the immediate dispatch of American and British troops to these friendly countries, which requested outside help. Granted the truth of our evaluation of the July 14 events in Iraq, we had no alternative save to act as we did.

It now appears that the revolt in Iraq was the work of army officers who are in no sense Communist. Moreover, the new Government has the enthusiastic support of the people of Iraq. This in spite of the fact that the old regime was in many ways the most enlightened in all the oil-producing Arab states. Iraq was funneling 70 per cent of her oil profits back into the nation's economy. Her seven-man Development Board Executive Committee, working with Prime Minister Nuri es Said and the Ministers of Development and Finance, had an annual budget of \$250 million to disburse. The board was using these funds well. The scope of its development programs was most impressive.

Yet all this was not sufficient to save the Iraqi throne. Iraq's far-sighted economic program was not impressive enough to blot out an apparently universal hostility to a feudal and oligarchic social system perpetuated and administered through a parliamentary façade. It could not compensate for Iraq's real or imagined subservience to Western policy in the Middle East as symbolized by the country's adherence to the Baghdad Pact.

The West can have no quarrel with revolt in so sensitive an area of the world when that revolt is a genuine social protest. It can complain only when its own vital interests are at stake. Is that the case in Iraq?

In foreign policy the new regime has pledged neutrality—refusal, as Premier el Kassem has put it, "to travel in the orbit of any foreign power." This will

mean the country's eventual withdrawal from the Baghdad Pact. But the new regime has not rejected cooperation with the West in the exploitation of Iraq's vast oil reserves. Nor can it if it hopes not only to continue but to expand the economic-development programs of the previous Government. By the same token it will probably resist absorption by, and the consequent siphoning off of its oil royalties to, the United Arab Republic of Gamal Abdel Nasser. Access to Iraqi oil, our primary concern, still seems assured.

At the moment, therefore, it would seem that the revolt in Iraq was not the worst thing that could have happened to Western interests in the country. Indeed it may stimulate the formulation of a more realistic policy toward the whole area of the Middle East. For the Baghdad coup has laid bare the fundamental weakness of Western policy toward the Arab peoples.

As Richard D. Robinson of the Harvard Center for Middle Eastern Studies recently remarked in a letter to the *New York Times*: "Virtually every student of Middle Eastern affairs agrees that the prime prerequisite for really significant development of the Arab states is for some sort of regional union and honest, reform-minded government." Western policy has blocked such development. By shoring up unpopular feudal regimes, the West has kept the Arab world divided. Thus Iraq's membership in the Baghdad Pact isolated the country from fellow Arab states. When the explosion came, it stunned the West. But, in retrospect, one must admit it was bound to happen.

TOWARD A POLICY

Where do we go from here in the Middle East? Most commentators, among them Walter Lippmann, list three possible approaches open to the West. The first is to attempt to re-establish by force Western hegemony over the entire Middle East. This would mean military occupation. It is too late in the day for this solution. The second possibility is to bow out of the Arab world and allow it to become a Soviet sphere of influence. This would be unthinkable. The third alternative is to seek to neutralize the Arab world between the two great power blocs and upon this neutralization build specific agreements concerning oil and the security of Lebanon and Israel.

In brief, we shall have to decide, in terms of the Iraqi revolt, which is better: to have a neutralist, anti-Communist Government in that country with broad popular support, or a pro-Western member of the Baghdad Pact whose very membership in that alliance is productive of internal discord. And, if the cap of neutrality fits Iraq, why not the entire Arab world?

"I Met a Traveller . . ."

THEY LET HIM OUT of the crowded Shanghai prison on June 15, 1956. Three years of close confinement and a starvation diet had not worn the calm smile off his round, gentle face, for Father Thomas Phillips left China a conqueror. This month the story of that triumph is being published under the title, *I Met a Traveller* (Farrar, Straus & Cudahy, \$3.50), by Rev. Kurt Becker, S.J., managing editor of *Jesuit Missions*.

Father Phillips, who was born in Butte, Montana, left the States for Shanghai in 1928 as a young Jesuit scholastic. He acquired Chinese and taught school; he finished his clerical studies and was ordained in 1953. Following his internment by the Japanese during World War II, he returned home for a few months—his only visit.

When the dark night of communism had settled over postwar China, her Catholic people prepared for their hour of agony. The Reds soon found that the firmest resistance to their campaign to "nationalize" the Church was coming from Christ the King Church in Shanghai, whose pastor was Father Phillips. Assisted by a number of Chinese priests, he had carefully organized a city-wide program of nightly sermons and instructions in order to fortify the faithful for the assaults that were continually growing in severity. In addition he had gathered an elite of Catholic students and undertaken an intensive training program to enable them to carry on against the day when they would be without priests.

After arresting him, the Communist authorities tried to shatter his own faith in himself and his work and

to make him accuse himself of being an enemy of the Chinese people. This would have had priceless propaganda value. And so in their endless probings, month after month, they tried everything to break him—short of the crudest physical violence. Yet all their cunning and brutality came to naught. Father Phillips *knew* that he had done no wrong. They could not bully nor bribe nor brainwash him. He knew that his sole crime was his priesthood and his free dedication to the people he had served throughout his adult life.

The book's strikingly apt title is taken from Shelley's "Ozymandias," a tale of monumental pride and final oblivion. Father Becker closes his story of the missionary's imprisonment with these lines:

His [Father Phillips'] story is a miniature, a reflection of a far greater struggle which finds the two absolutes, the Church and the Communists, facing each other across the world. And the fact that the Red Colossus, for all its apparent power and all its frightful appearance, was unable to break this one small man, makes it quite apparent that the grim things behind their grim curtains are not unconquerable. His story is a miniature, but his triumph is a reflection: the statue of Ozymandias stood, how long no one knows, brooding and gigantic over the world. But in the end, there was an end.

Our deep thanks to Father Phillips and the other heroic China missionaries who have brought this truth home to us once more, and to Father Becker for a remarkably fine reporting job.

How Not to Relate Publicly

PUBLIC RELATIONS, says Webster's New World Dictionary, are "those functions of a corporation, organization, branch of military service, etc., concerned with informing the public of its activities, policies, etc., and attempting to create favorable public opinion." Obviously, no matter how important the activities or significant the policies, "favorable public opinion" will hardly be aroused if promotion material is addressed to recipients in a fashion that is either slighting or ridiculous.

This need for elementary accuracy and good manners in public relations is particularly pertinent when the product for which favorable opinion is being solicited is the printed word. Yet it is amazing how often publishers of books, magazines and so on show a lack of concern for or ignorance of normal protocol, and especially Catholic protocol.

Here are some instances of sloppy public relations; if they do not rankle in our forgiving hearts, they at least cause us to raise our eyebrows in amazement at the lack of our vaunted American efficiency.

For years, a most reputable book firm in New York sent to the Catholic Book Club material addressed

to "Mr. Walter X. Abbott, Jr., Executive Secretary." The person meant was Rev. Francis X. Talbot, S.J., who continued to be "Mr. Abbott" in the firm's files even several years after his lamented death.

There is apparently no earthly use in hoping that publishing firms will learn that "Dear Reverend" is not the accepted mode of addressing priests, and that "Dear Rev. Mr." goes down with even more difficulty. A national magazine whose name is not *See* recently put the whipped cream on this type of annoying salutation when it addressed mail to a Western Jesuit college faculty under the heading "Miss Jesuits."

Just to show that we are in favor of good public relations, we suggest that all firms, organizations, etc., that address themselves to Catholic counterparts make the modest expenditure required to purchase such reference books as the *Official Catholic Directory*, the *National Catholic Almanac* and a good one-volume Catholic dictionary. Regular checkups on names and titles might deprive us of some free amusement but would certainly save many a public-relations man dealing with Catholics from looking silly. And that would oil the wheels of "togetherness," no?

Paper Carp—and Tuna

James L. Anderson

TOKYO—This is a tale of two fish. One is the brightly colored, cylindrical paper carp which is seen flying high over Japanese homes every year for the Boys' Festival on the fifth day of the fifth month. Each carp represents one son, and some homes proudly hoist as many as half a dozen of the carp-shaped hollow streamers, which fill out in the wind and swim in the air. Because the Japanese carp is known to fight its way up swift-running streams and rapids, its strength and its determination to overcome all obstacles have long been held to be a fitting example for growing boys.

The other fish is the canned tuna, which is exported from here to America. Certainly, it is not immediately apparent what a canned tuna could mean to a paper carp. If, however, certain recent events here and in the United States are a reliable sign, what the canned tuna does—and what it represents in this tale—could mean a great deal to the paper carp.

PAPER CARP

To anyone aware of the furious activity of the "enlightened" birth-control propagandists in Japan, it will come as no news that the birth rate has fallen so low that in a recent report of the Welfare Ministry the rate of population increase through births in Japan in 1957 was shown to be the lowest in the world.

Ironically, this announcement closely coincided with the recent nomination of Ryogo Hashimoto to the post of Welfare Minister in the new Kishi Cabinet. It was Hashimoto, when Welfare Minister of the fifth Yoshida Cabinet, who on October 21, 1951 brought before the Cabinet a proposal for birth-control measures.

In the nearly seven years since then, Japan's birth rate has plummeted to its present low mark. Already applications for entrance to elementary schools have begun to decline, and the Education Ministry, which has been studying how to handle the present overcrowding of classrooms, can count upon the yearly decrease of pupils to ease the pressure.

And every year, fewer gaily colored paper carp will swim in the air over Japanese homes.

It would, however, be wrong to assign the responsibility to Mr. Hashimoto or to the birth-control enthusiasts—who, by the way, prefer the name "family

planning" to birth control. (They consider birth control "too sullen and negative" a term.) The falling Japanese birth rate is due rather to an appallingly high number of abortions. According to the figures kept under the Eugenic Protection Law, in percentages of the total number of births, abortions amounted to 30 per cent in 1951; 39 in 1952; 57 in 1953; 65 in 1954; 68 in 1955; 70 in 1956; and 72 in 1957. To these percentages can be added a substantial number of illegal abortions not covered by the above figures. As an article in one Tokyo newspaper said, commenting on the low birth rate and high abortion rate: "These are indeed horrible figures."

The author of the Tokyo article showed concern over the low Japanese birth rate and dissatisfaction with the means by which it was attained; he suggested an altogether different approach to the problem of overpopulation in Japan. While this individual writer's reaction to birth control is not representative of the majority of Japanese, who have obviously embraced the practice of artificially curbing the birth rate, perhaps it does represent the possibility of an "agonizing reappraisal" by thinking Japanese when confronted with these shocking figures.

This Japanese writer opposed abortion because he recognized it for what it is, "mass killing of the fetus." As for "planning of a happier family life through regulated conception," it was not too surprising that, unfamiliar with Catholic thought, he failed to recognize the inherent evil of the program. However, he was against it for another reason, stating that the cold, rational calculations of the family planners could hardly be expected to govern sexual behavior.

But his main objection against leaving the population problem to the whims of the family planners was that they had missed the whole problem. Their premise is that Japan's problem is overpopulation; therefore the birth rate must be reduced. This premise he denied. To say that Japan's problem is overpopulation, he asserted, is false, because "there is practically no absolute surplus population." In the eyes of this writer, the population problem is more than anything else an economic problem. The rub is that whenever there is an imbalance between the size of population and the size of the national economy, the population problem is emphasized. The answer to this problem is that "to assure gainful employment for the bulk of the increasing labor force, Japan must accomplish an eco-

JAMES L. ANDERSON, S.J., is a Jesuit scholastic in Japan, where he is currently studying the Japanese language to prepare for teaching there.

conomic-expansion program along with a vigorous trade-promotion program."

With this suggested solution he concluded, repeating his opposition to "a high rate of artificial abortions and drastically falling rate of population."

What the Japanese columnist did not mention is that Japan is already engaged in a desperate struggle to accomplish an economic-expansion and trade-promotion program which will support its heavy population. This program is in serious difficulty. Though the Government has set the export target for fiscal 1958 at \$3.1 billion, a recent Finance Ministry report estimates that Japan's exports will not exceed \$2.9 billion. If actual exports continue to fall so far short of goals, the Government may be forced to scrap its five-year economic program.

While it is true that Japanese trade suffers also from the world-wide business depression and the shortage of foreign currency among Southeastern Asian nations, perhaps the biggest obstacle at present to Japanese trade expansion is the ever increasing restrictions which the United States is imposing on Japanese imports.

In 1957 Japan's imports from the United States were three times its exports to the United States. And American restrictions on imports from Japan are increasing. In spite of occasional friendly noises from the U. S. Government about reciprocal trade, the introduction of protectionist legislation shows no signs of letting up.

Imports of canned tuna and refrigerated tuna would be restricted by raised tariffs if the King Bill is passed. The Mack Bill would limit severely the quantity of imported plywood. Recently the tariff rates on clinical thermometers were raised from 42.5 per cent to 85 per cent. And the case of velveteen has lately come into prominent notice both here and in the United States.

BOYCOTT BY U. S.?

Though Japanese newspapers, which have long expressed concern over the U. S. trade restrictions, are beginning to speak of the American "boycott" of Japanese goods, there is so far a surprising lack of bitterness. Instead, Government and private groups are quietly hoping to convince the United States that two-way trade is not only necessary for Japan's economic life but also not harmful to the United States. They point out that imports from Japan are too negligible for their restriction to benefit U. S. business conditions. (Last year's \$610-million imports were only 0.16 per cent of the U. S. national income.) And they predict that if increased imports from Japan were to exert pressure on some American businesses, other businesses would be helped; that, in the long run, expanded importation from Japan would be, if anything, generally beneficial to the U. S. national economy.

To return to the subject of Japan's falling birth rate: if the Tokyo newspaper's article is a sign that thinking Japanese may be ready to re-evaluate their overpopulation problem and the unnatural measures taken to solve it; and if expanded Japanese trade and

consequent economic growth is the true solution to the problem of resources and population; then the canned tuna and all that goes with it do indeed mean a great deal to the paper carp. It may depend upon American legislators and those they represent whether the paper carp over Japanese homes will dwindle in numbers or will continue in undiminished strength to swim in the wind.

Japan's Moral Crisis

The end of World War II brought Japan to a [moral crisis]. The Imperial Government's prestige was shattered by defeat at the hands of the Allies, with Shinto and Buddhism, parties to its imperialism and ultranationalism, sharing in disfavor. Traditional Japanese culture was fading in significance.

Simultaneously, the Allied Occupation began to introduce Western political and social ideals, placing an unfamiliar stress on the individual, his personal liberty and opportunity for self-development. That these new ideas were commonly accepted by the Japanese people is undeniable. That they were assimilated in a satisfactory manner is not so certain. . . .

This failure of the Japanese to grasp the true meaning of democracy is not wholly their fault. For, in a sense, they learned and could learn only what the West taught them. And it seems rather clear that the West itself failed by not transmitting to them the whole of the democratic heritage. Specifically, it neglected that which is at the basis of true democracy, namely, a dynamic Christian spirit and deep sense of personal responsibility. It tried to impart the structure of democracy without its foundations. Collapse of some sort was to be expected. . . .

First of all, the importance of purely political and economic measures should not be underrated. Such things as free trade relations, opportunity for emigration, economic assistance and mutual-defense arrangements, all can make a genuine contribution to the eventual stabilization of Japan as a nation, since very real problems exist in the specific areas with which they would deal. . . .

The most lasting contribution a Christian can make is the Catholic faith. For, over and above any success one may have in promoting a new trade agreement, for example, the Catholic has to offer an integrated view of life which can give it meaning amidst poverty or plenty. This contribution is, moreover, unique. Should Catholics fail to advance practicable solutions to agrarian problems in Japan, someone else probably will; if Catholics fail to bring the fullness of the faith to Japan, no one else will, because no one else can.

Thomas K. Burch in *Social Compass*
(The Hague, Netherlands) Vol. III, No. 4

Feature "X"



FRANCIS ROBERTS JR. is a free-lance writer who contributes to various Catholic magazines. He deals here with the very real problem of the attitudes Catholics reveal in their relations with their Jewish neighbors.

DEAR JIM: Thanks for your letter of last week. I was glad to hear that all went so well for you this year at college. It's always good to hear from you. This time, however, I must confess I was a mite annoyed with your letter, with your appraisal of a roommate, and specifically: "You know what Jews are like, though."

Yes, Jim, I do. And I think my stand can be mirrored by Edna Ferber's summation: "Jews are wonderful and terrible and good and bad and brilliant and stupid and evil and spiritual and vulgar and cultured and rich and poor and beautiful and ugly and gifted and commonplace. Jews, in short, are people."

I believe this quote pointedly answers your implied question, which smacks of the beginnings of anti-Semitism. Of course, if someone were to say: "No, I don't know what they're like—tell me," you'd be lost for an answer. You see, Jim, when most people sound off on the Jews (or any minority group, for that matter), usually they're not thinking; they're only feeling. They're mouthing thoughtless phrases "taught" to them as far back as their childhood, or generalizing from a particular instance.

"Never trust a Jew" is an example of the latter. A person has been crossed up by a Jew in a business transaction (it just happens that a Catholic wasn't to blame, nor a Pole, nor a Methodist, nor an Armenian); so the Jews are "in control of the economy of this country," and responsible, it follows, for the "high cost of everything these days." And to those who say that Jewish families always congregate in the same neighborhoods, we can ask: "What does it matter—so long as they're good neighbors?"

If you keep quiet when such sentiments are aired, or if you repeat them, especially in front of youngsters, you'll insure bigotry's existing from generation unto generation. It's far wiser, especially when you're aware of the absurdity of the charge, to inquire whether Jews have a monopoly on crookedness, since the ways in which a person deals with others, in business or out, are determined by his moral principles or lack of them, not by the accidents of birth. You remember Bob S., indicted by the Housing Authority for using inferior materials in the new development. Was his Catholicism the cause of his cutting corners?

We might also examine our consciences, Jim, on another often-made assertion: that great numbers of Jews belong to subversive groups or organizations hostile to

democracy. Statistics, so far as they can be applied, indicate that the percentage of Jews who join such organizations is smaller than that of other minority groups who may have signed up for the same reasons. Feelings of being unwanted are frequently powerful enough to drive these people into camps where they are naturally accepted with open arms.

(Incidentally, in mulling over this matter, we might ask whether our society doesn't too quickly jump to the conclusion that anyone who is dissatisfied with the *status quo* is dangerous and must be ostracized, and that tendencies toward change must be dealt with violently. According to Christian charity, we're not supposed to operate that way, Jim.)

Apropos of all this, I'm somewhat amused by the lengths to which some fanatics (themselves a minority group, thank God) will go to pin a "subversive" tag on a Jew. Quite possibly you won't run into this extreme of extremes, but in case you do, here goes. As I was hurrying across Boston Common one afternoon, I heard an anti-Semitic agitator, well-known hereabouts, shouting the incontestable fact that "even the father of communism was a Jew."

Sure, he was. But what does it prove? Karl Marx was a badly muddled idealist who fought against very definite abuses and sought changes which he deemed necessary. But Stalin, the bloodthirsty tyrant who in our time made Communism a world-wide menace, was notoriously anti-Semitic.

By this time, Jim, if you're still with me, I hope you've agreed to the pointlessness of the general run of anti-Semitic propaganda. Its absurdity, though, should be our least concern. The immorality of anti-Semitism, the failure or refusal of too many of us to love one another, is our problem. Merely negative means are not enough to correct anyone erring in this regard. Especially as Catholics—"spiritual Semites," Pope Pius XI has called us—we've got to state where we stand.

Certainly, among those outside the true faith we should feel a strong relationship with the Jews; for our religion is a continuation—rather, is the fulfillment—of theirs. If you'll leaf through the Old Testament, you'll see that the Church's basic teachings were a part of the Old Law, that we still operate according to the moral values given to mankind by Israel. True, Christianity has perfected some of these teachings, but it has never rejected them. Since God's plan called for the Israelites to be our spiritual ancestors, we owe them, it seems to me, a special love. Only when they see positive evidence of this love, will more of them be drawn to seek their heritage in the true Church.

During the past quarter-century, Jews have become Catholics in increased numbers. An analysis of this trend can be found in *The Bridge*, published at Seton Hall University, South Orange, N. J., by the Judeo-Christian Institute, directed by Rev. John Oesterreicher, himself a convert from Judaism.

As you may have surmised, the "bridge" is Christ. And by working at our vocation to become other Christs, we shall become other "bridges" by which our Jewish brothers can come home.

FRAN

State of the Question

The avalanche of letters that followed our publication of "A Mother Complains" and "A Nun Replies" (7/12) indicates that many families are taking to heart these words of Pope Pius XII: "We willingly encourage whatever facilitates and makes possible a closer collaboration between school and family. . . . The latter must not and, indeed, cannot abdicate its directive function; collaboration is natural and necessary" (AAS, 1/5/54). Here are excerpts from some of the letters. We regret that the school Mrs. Cronin discussed (which we left unnamed) was identified by another magazine when it commented on the America article.

TO THE EDITOR: A careful investigation of Mrs. Cronin's complaints about St. Philip Neri School has turned up the following facts about which I want to comment briefly.

1) The questionnaire re children's appraisal of their parents was not drafted nor used by the school. It was part of a researcher's amateur attempt to accumulate statistical data on a general sociological question about children's attitudes toward their parents. Answering it required only check marks and no identification of the respondent. All things considered, it probably was a mistake to involve the children in this project.

2) The school play expenses—as such costs go—were reasonable. The costumes were clothing items usable after the play's performances. Tickets were \$1.00 each.

I share Mrs. Cronin's basic idea that school plays may intrude upon the regular school program. The fact remains, however, that the Sisters did their best to conduct most rehearsals outside of school hours. My personal opinion is that public performances of children's theatricals sometimes are not worth the time and effort.

3) The school goes all-out for the missions—not a bad idea! The youngsters' zeal reflects the whole parish's traditional enthusiasm for the missions. Each class has a mission committee which thinks up ingenious methods to raise mission money. This ingenuity unfortunately led to the few extravagances about which Mrs. Cronin rightfully complained.

The Sisters try to keep fund raising under control. They are as eager as I am to avoid methods which might make hucksters out of children or involve them in bitter competition for honors.

4) The book-rental system, which costs parents about one-third of what they would have to pay for the purchase of books, is widespread. Contrary to Mrs. Cronin's assertion, pupils may bring home rented books provided they are carried in a protective bag.

5) The history book used at St. Philip School does not "underplay Jamestown and the Puritans." It gives them more emphasis and space than it does to Catholic early settlers in the West and Southwest. The reference to St. Anthony's Falls which puzzled Mrs. Cronin is a single sentence in our history, not our geography, textbook.

6) The double-grade setup, never a good arrangement but often necessary in crowded schools, does not mean, as Mrs. Cronin thinks, that one grade is taught in the morning and the other in the afternoon. Actually, the subject matter and activities of both grades are integrated in a program to keep all pupils under instruction the full day. As far as possible, superior pupils, capable of sustained, individual effort, are assigned to double grades.

7) Large parishes like St. Philip Neri have early-morning children's Sunday Masses for the practical reason that they do not want youngsters to occupy seats at the crowded late-morning Masses and thus cause discomfort and inconvenience to their elders. It is a practical arrangement utterly unrelated to any desire to separate children from their parents.

8) At the start of the school year Mrs. Cronin received a form letter inviting her to report complaints and grievances in a personal conference with her youngsters' teachers. This year the school initiated systematic parent-teacher conferences to promote closer collaboration between home and school.

There was no need, therefore, for Mrs. Cronin to communicate with the school by means of an article in a national magazine.

9) Sister Mary Ida, principal of the school, invited Father Edward Barron, assistant pastor, Mr. and Mrs. Cronin, and myself to a three-hour conference at which Mrs. Cronin's complaints were reviewed and discussed in a friendly and constructive manner.

In my opinion—a carefully formed opinion based upon considerable experience with controversies—publication of Mrs. Cronin's article has provided grist for the mill of those professional critics whose main occupation is grinding out propaganda to undermine the public's respect for Catholic schools.

MSGR. WILLIAM E. McMANUS
Superintendent of Schools
Archdiocese of Chicago

TO THE EDITOR: Mrs. Cronin's problems about parochial schools have a familiar ring. She could well have substituted "public" for "parochial" and have come up with similar situations. Many parents of public school children ponder the probing into personal affairs, the methods of raising money in the schools, the selection of books put in the hands of their children and the incidental costs of school attendance.

The personal questions put to Mrs. Cronin's daughter are mild compared to the prying that goes on in some public school social-science classes. Here children of 13 or 14 consider the home, the school and the church. Teen-agers spend months exploring the private affairs of their families. Father's job, his pay envelope, the budget, the mortgage and even the family recreation come up for discussion either in committee or before the class as a whole. Since children have few inhibitions, many family matters are aired before the class and pronouncements made.

Money-raising is a major concern of the public as well as the parochial school. The school play has long been recognized as an accepted means of fund raising. You may ask, why the need for money in tax-supported schools? Band uniforms, extra equipment, an organ—all considered frills by a board of education—the school staff considers indispensable for the good of the children; hence the children raise money to satisfy these needs.

Unfortunately any extracurricular undertaking means the disruption of classes for the participants. Every effort is made to keep distractions at a minimum, but as the production date approaches there is inevitably a disorganization of the school. It is not only the pupils in the production who lose time; there is also the art teacher who must give her class "busy work" while she supervises scenery-painting. The teacher in charge of ticket sales must be given time to do his bookkeeping. Eventually every person in the school becomes involved in one way or another.

On the subject of books I thoroughly agree with Mrs. Cronin that bias in textbooks is to be deplored. Public schools have this problem, too. I have found some texts in use in public schools that gently insinuate methods of controlling population. Books have been included on reading lists because of their setting in a particular period of history, with a fine disregard of the fact that most of the scenes depicted were set in bedrooms.

Textbooks in public school are owned by the board of education: that means all of us. In some schools the supply is meager. In those cases the teacher guards the books very carefully, trying to make them last as long as possible. Books that are carried home each day are soon in an appalling condition. If not restrained, children have no inhibitions about writing in their books, and their little notes rarely have any educational value.

The homework problem is always a pressing one. No teacher, no matter how expert, can lecture for a full day. If she could, no child could take it. A classroom period, especially with young children, must be a combination of instruction and practice. Some educators disapprove of homework for youngsters.

To go back to the monetary burden placed on the parent by extracurricular activities—brace yourself, Mrs. Cronin, the worst is yet to come. As your daughter progresses through high school the stakes are raised. While there are no mission solicitations in public schools, there are collections for the Red Cross, the Community Chest, and perhaps clothing and broken toys for a gospel mission. The student is asked to join the student association, attend football games and school dances, all for a price.

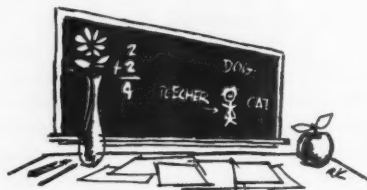
Before a senior in a large public school is handed his diploma he has paid for a class ring, a yearbook, a school trip to some point of recreation where he can spend more money. He buys tickets for a senior prom that he and his date attend for about an hour, for they have reservations at some night club. In addition he buys flowers, rents a tuxedo and pays for a breakfast sponsored by the parents in an attempt to keep their children from some foolishness. He is not yet finished, for he contributes to a gift to the school plus one for his class sponsor (this is frowned upon, but is the custom). He also pays for his class luncheon. By the time he doffs his rented cap and gown, he has spent a tidy sum to be graduated from a public high school.

Philadelphia, Pa. JANE F. HINDMAN

TO THE EDITOR: Pat Somers Cronin has verbalized the resentments which I have felt ever since my own days in a parish grade school, when the last penny "for the missions" was squeezed out of us. On the other hand, my husband says that there was nothing like this in his parish school.

With our own children, we have had experience with three different grade schools—of which one had several of the abuses mentioned. I realize that often the pressures put on the children for mission money are a result of good intentions, but some of the methods used certainly do leave a deep and long-lasting resentment.

(Mrs.) CHARLOTTE D. REYNOLDS
No. Little Rock, Ark.



TO THE EDITOR: The mission march (we have one in the first grade of our parochial school, too) is not just to pick a "winner" among the children; it is to buy rice for the less fortunate children of the world. When my little ones ask for money to take to school for the missions we thoroughly discuss the reasons for such a collection and thus try to instill in them a love for their fellow men across the world. In this

way they understand that by giving up their candy for the day they can provide food for starving children.

(Mrs.) ROBERT R. LAYBOURN
Cheyenne, Wyo.

TO THE EDITOR: "Do something," ordered Mrs. Cronin, so a graduate class of 11 elementary teachers (including 5 principals) in summer session at St. John College, Cleveland, with the average teaching experience of 16 years spent in 64 schools in 10 States and the District of Columbia, have studied her letter and submit an answer. We concede that her complaints are justified, if substantiated. We conclude that her problems are centered in a particular school area and certainly are not indicative of or identifiable with the over-all, coast-to-coast parochial school system.

To Sister Mary Ransom's reply we should like to add these specific points. In many schools, questionnaires would be absolutely unnecessary. However, where needed, even for the minority, they are the "jumping-off point," the sociological approach, of benefit to teacher, administrator—and the school. Did she see the entire questionnaire?

The usual procedure regarding participation in the school play demands parental consent. The "month's intensive play practice" reads to us as "according to my Johnny," the normal child's generalized comment. From our experience it is common to hear that "we had singing all day," when actually the regular singing period was doubled; or "we didn't have reading today," because the basic reader was set aside in favor of other reading skills.

Mrs. Cronin takes a commendable stand on the overemphasis of Catholic influence in some of the social-studies texts, and we can cite instances where those texts have been dropped by dioceses for that very reason. It is important to recognize Catholic contributions in the development of culture and history, but extremes are never acceptable.

Homework? God love Mrs. Cronin for this concern—it is mutual. Homework has a definite place in the program of the modern school, for among other things, it develops responsibility and can in itself be a learning situation.

It is rather her sensing "a lack of discipline" in double grades that disturbs us. There are teachers with vary-

ing degrees of ability to preserve discipline, but the consensus is that the Catholic school is far superior to the public school in this category. Most schools where double grades exist follow an approved pattern developed over the years, in which a specific time schedule is followed, specified subjects are combined and presented in alternate years, study techniques are developed and practiced under controlled situations. There is adequate teacher training in how to handle groups that are based on ability rather than grade grouping and in which the teaching-learning situation is a constant factor.

No system based on the human element is ever perfect but we can hope to strive continually for the higher goal. We are sure that Mrs. Cronin has helped to open the eyes—and thus engaged the attention and concern—of the schools of Catholic America. Believe us, we examined our own schools from a new viewpoint. ELEVEN SCHOOL SISTERS
Cleveland, Ohio

TO THE EDITOR: In her reply Sister Mary Ransom raised the question, "Is there a Parent-Teacher Association in your parish?"

I am well aware of the fact that it is always dangerous to base generalizations on a few known cases, but in the hope of provoking more discussion of the fundamental issue raised by Mrs. Cronin, I should like to raise this counter-question: is Sister serious? To the best of my knowledge, the number of parochial schools where any kind of PTA exists is very minute; the number of such associations which can be considered to be even remotely effective or more than a mere rubber-stamp is even smaller.

Brooklyn, N. Y.

JOHN C. WIRTH

TO THE EDITOR: Mrs. Cronin's letter was of great interest to me, since I have been a part of the Catholic school system in Chicago for the past 23 years. I wonder if her charges, especially with regard to the mission collections, are true of the entire school, or if this is confined to one particular room.

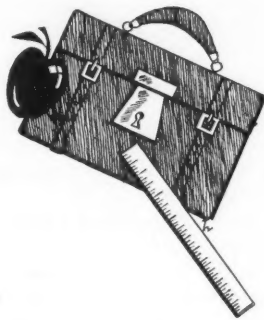
All principals, I'm sure, are at one in encouraging the individual teacher to project herself and her enthusiasm into her teaching activities. While in the main, this makes for excellent results, it can at times produce some bad

moments, when individual teachers push their zeal too far.

The school board sends out very definite and very wise directives, and high on the list is the one regarding collections. Even at that, individuals are inclined to interpret directives as they understand them, but we have principals in each school for just such emergencies. Their job is to lay down over-all school policies which carry out the directives of the board.

Omaha, Nebr. SR. MARY JAMES, O.S.B.

TO THE EDITOR: Unfortunately, too few parents are concerned about the things Mrs. Cronin sets out in her letter. They endure the situation until their children leave the parochial school. Thus, this is the second or third generation of the same practice. My own criticisms have been met with the answer that it was



this way when the parents—my contemporaries—went to school. They smile in remembrance!

Indifference of the parents would be one reason the Catholic schools are operated the way they are. I think too often the parents are lazy and do not want to exert the effort to demand improvements in our schools. Until the parents themselves are educated, little can be done to improve the situation. Hondo, Texas MRS. FRANK X. VANCE

TO THE EDITOR: It is distressing to think that critics of Catholic education will think the comments of Mrs. Cronin are typical of Catholic parents. Most of us are not merely satisfied with parochial schools, but are deeply grateful for the excellence of our schools and the dedicated spirit of our teachers. As a mother of four school-age children, I feel equally well qualified to speak on the subject.

When neighborhood merchants of

other faiths make patron contributions, they do this as a form of advertising, and the name of their business appears on the program. Certainly there is no "pressure" upon these merchants to make a contribution.

The parents of my acquaintance are not "screaming" about children giving money to the missions. I am touched by the willingness of children to give to the missions and I am glad that they have learned early in life to have sympathy for the hungry, naked and sick of the world. Desk auctions and penny parades may sound strange, but are a means of having a little fun for the children by making a game out of helping the missions. DOLORES CASEY
Chicago, Ill.

TO THE EDITOR: In my opinion this point is essential—that Catholics recognize that education can scarcely be the best with conditions such as overcrowded classrooms, split grades, over-taxed teachers, lack of funds due to the support of two school systems, resulting in constant "drives" that further overtax the teachers and take away from vital classroom time. Consequently, less than desirable attitudes are developed in children graduated from our school system. Is there a solution? Certainly, there is no easy one, but here is one at least worthy of serious consideration.

If the physical buildings and total resources of the existing parochial school system were concentrated on the last four years of primary school instead of on the entire eight grades, the teacher burden and the financial burden would be cut in half. Classrooms would have 30, instead of 60, pupils. The teachers could teach. Catholics would be getting returns from their tax dollar by sending their children to the public school for the first four years. Pastors' burdens would be lessened, leaving more time for such things as adult education in the form of study clubs or Christian Family Movement groups and Cane Conferences.

Newark, Ohio MRS. WALTER C. TROY

TO THE EDITOR: Thank God for parochial schools! Thank God for the nuns! Parents complain too much.

I went through the grades, high school and college in the public school system; now I have five children attending our Catholic grammar school.

In my history book there were no Catholic influences, no mention of John Carroll, Isaac Jogues, Father de Smet or Mother Seton. We were Puritans.

As a former teacher (public school), the mother of eight and a convert to the faith, I pray that our children may have a Catholic education.

Tenafly, N. J.

THELMA DITZEL

TO THE EDITOR: May I, as a teacher in the Chicago public schools, as well as a mother, add a few comments to Sister Mary Ransom's kind reply to Mrs. Cronin.

The reasons for giving tests were adequately stated by Sister, and they are a requirement in schools. In addition to the academic and personality tests submitted to the public school children, an autobiography is written by eighth-grade graduates, which accompanies them into high school. The adjustment teacher in the high school is thus better able to advise the student, as well as later to attempt to analyze any personality difficulties should they arise.

It is evident that the Sisters in the school which Mrs. Cronin's children attend attempted to include every child in the school entertainment, thereby hurting no child. Children often grieve deeply because of a slight which seems trivial to an adult. If parents cannot afford to have all of their children in a play, a note to that effect should go to the school. It would be respected.

Going only to Catholic merchants to sell advertising space in the play's program, thereby excluding the Jews and Protestants, would be grossly discriminatory. Where better could merchants advertise than in the program of a school attended by children whose parents shop in their stores? The very survival of their businesses depends upon the families in the area.

Collections in schools present a problem. Yet funds are raised by the children in Chicago's public schools. The three charities to which the children contribute are the Community Fund, the Red Cross and the Children's Aid. Money donated to the latter fund helps to clothe the poor children in Chicago. Is that work too unlike the work of the missions, since our children obtain not only clothing but also medical aid and moral education? In the Chicago public schools also, all sorts of projects are attempted in order to raise money for

the collections. In the rivalry between classrooms, bake and candy sales, etc., are planned to increase the funds.

The amount of time taken from the teaching of school subjects can be very disconcerting to teachers. Constant interruptions are discouraging and annoying. I do believe that all schools attempt to minimize the number of interruptions. The monthly assemblies, in the public schools, take time to prepare and are usually of a musical nature. It is of value, as Sister Mary Ransom points out, in a child's growth to learn to stand up



before an audience and deliver—anything: a song, a speech or even an amusing anecdote.

To publish dissatisfied feelings concerning any particular parochial school in a national magazine can only, in my mind, have one value. Parents, reading the article, can draw some consolation, perhaps, from the knowledge that schools all over our country are facing the same problems. The sad facts concerning schools, however, have been known to thinking adults for some time. They are discussed daily, weekly and monthly in newspapers and magazines, as well as on TV.

Sisters teaching in the parochial schools are required to have the same amount of educational training as teachers in the public schools. The priests, too, on Catholic boards of education are well qualified to run their jobs. If a school decides against having a PTA, could one of the reasons be that overly zealous mothers sometimes consume too much of the teachers' time in their attempt to dictate policies?

FLORENCE WANGLER NORTON
Chicago, Ill.

TO THE EDITOR: No one will deny Mrs. Cronin's rights as a parent to voice her opinion in the important matter of her

children's education; constructive criticism can effect far-reaching results. However, the majority of the issues under attack are definitely *not* of national proportion and could very well have been settled privately.

Mrs. Cronin has sufficient background and education to realize that the one real problem of national dimension underlying her statements, namely the financing of our parish school system, is one which has many harassed pastors and school administrators deeply concerned. There are times when they, too, would like to "end up screaming," only they cannot afford the luxury. They just have to find ways and means.

Has Mrs. Cronin received any sure-fire solutions that will eliminate for all time the necessity to concentrate on the "extras"?

SISTER M. JOANNE,
Principal

St. Anthony School
New Haven, Connecticut

TO THE EDITOR: Congratulations to Mrs. Cronin for her brave and forthright article. Though we are not yet parents of school-age children, my husband and I defend Mrs. Cronin's disapproval of the required 9 A. M. Sunday Mass for grammar-school children.

Many Sundays we have witnessed the squirming, head-turning grammar-school group at Mass. We have wondered if it wouldn't be better for parents and children to assist at Mass together. This would also give the Sisters a much-needed day of rest.

Chicago, Ill. MRS. GERALD T. O'NEILL

TO THE EDITOR: I have one important bit of rebuttal. This is on the question of the school children's Mass. I know of no household, whether with or without servants, in which parents could always count on attending the same Mass (or more properly, Mass at the same hour) every Sunday.

The most important thing with the young is a schedule. Many a frantic Sunday I have blessed the rule which was one solid point in the midst of frenzy: the children had to be at 9 o'clock Mass. Since that was law—business, house guests, broken plumbing were vaulted over to speed them on their way at 8:45, and I would sigh with relief that someone had taken one responsibility off my mind.

New York, N. Y. MRS. A. W. GODFREY

BOOKS

Middle-of-the-Road Account

SPAIN: A Modern History

By Salvador de Madariaga. Praeger. 736p. \$7.50

Nearly 30 years ago Señor de Madariaga published a brilliant study of Spanish character and history, with an especially interesting account of the reign of Alfonso XIII. This is now republished with the addition of a provocative and fairly full discussion of events in Spain since the fall of the monarchy in 1931.

Don Salvador is one of a handful of middle-of-the-road Spaniards. His basic Liberalism (with a capital L) has been tempered through long residence abroad and association with English dons at Oxford. He remains, however, a very patriotic Spaniard, and a very fault-finding and opinionated one.

He is particularly critical of the Spanish Republic as it existed from 1931 to 1936. He pronounces the local elections of 1931, which induced the King's flight, "no Republican triumph at all," and holds popular hysteria responsible for the Leftist complexion of the Constituent Assembly. In the constitution which that Assembly adopted he finds three fatal defects: weakness of the Executive, lack of a second chamber of the Legislature and, worst of all, disestablishment of the Church in "a spirit of petty, almost vindictive anticlericalism." And he shows how the Republican regime was constant prey to a multiplicity of political groups with jealous leaders and divergent aims.

In the circumstances, and to Señor de Madariaga's deep regret, no strong effective Center could be formed against a reactionary Right and a revolutionary Left. The latter, in provoking the "unpardonable" revolt of 1934, "lost every shred of moral authority to condemn the [Rightist Franco] rebellion of 1936." It was likewise the revolutionary Left, into which Communists infiltrated, that preached the "dictatorship of the proletariat," dominated the Government after the general election of February 1936, ousted the moderate President, and permitted, if it did not encourage, the ruthless burning of churches and slaughter of priests and the wild disorder throughout the country. "No wonder fascism grew." Army officers raised the standard of Rightist revolt in July of that year.

Señor de Madariaga stresses the

"genuine Spanish nature of the Civil War." The help that the rebels got from Italy and Germany, "important though it was, . . . was not crucial," and it was counterbalanced from the start by assistance to the Leftists from Popular-Front France and the Communist International. It is Don Salvador's judgment that the Republic owed its defeat—and General Franco his victory—to the revolutionary, pro-Communist, and hence divisive character of the Republican leadership itself.

Of course, Señor de Madariaga's animadversions on the Spanish Republic, and on the roles played in it by Largo Caballero Negrín and Alvarez del Vayo (who has had quite a vogue recently in the United States—and whom Madariaga flatly calls a Communist), will not make his book popular with those Americans who are still embattled against "Franco Spain" and who, as Don Salvador remarks, are unable "to

talk sense, or to hear it, as soon as Spain [is] mentioned." Nor, on the other hand, will the book be popular with unquestioning partisans of the present dictatorship. This is vehemently denounced, its achievements belittled, and the United States condemned for dealing with it. It is only paving the way, the author says, for violence and communism.

What of the future? Señor de Madariaga is pessimistic. "If we are to have a stable and orderly Spain," he concludes, "the Left must yield to the Right in religious matters and the Right to the Left in economic matters." But throughout the volume he ascribes to Spaniards a national character so anarchic, extreme and eternal as to render any compromise, say between Left and Right, seemingly impossible. Personally I am far more skeptical than Don Salvador about fixed "national character."

One may disagree with the author on many points. Yet he does have first-hand knowledge of the Spanish Republic and an original sympathy for it; and his sense of humor, penchant for paradox and literary skill make his book very readable as well as highly informing.

CARLTON J. H. HAYES

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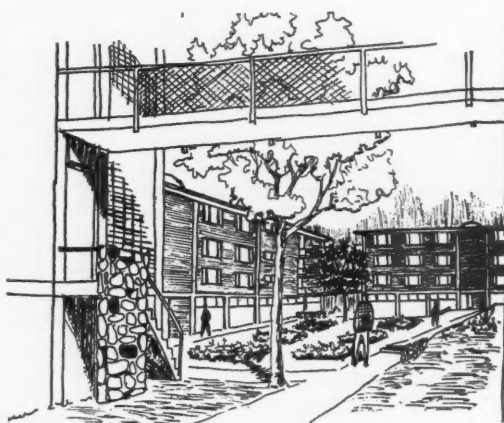
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Ed Education	L Law
E Engineering	M Medicine

Mu Music
N Nursing
P Pharmacy
S Social Work
Sc Science
Sy Seismology Station

Sp Speech
Officers Training Corps
AROTC Army
NROTC Navy
AFROTC Air Force

HOLY PAGANS OF THE OLD TESTAMENT

By Jean Daniélou. Trans. from the French by Felix Faber. Helicon. 144p. \$3

Catholics the world over should need no introduction to the work of Father Daniélou. But I must secretly confess that a lot of us are grateful for having his work, so far as possible, in English dress—particularly when his thought soars above the narrow confines of schoolroom Catholicism. The present volume first appeared in French in 1956; then in English in 1957, published by Longmans, London, and finally now by the enterprising new American press, Helicon of Baltimore.

The problem is this: what is to be said of those holy persons mentioned in the Old Testament who were not strictly of the line of Abraham, Isaac and Jacob? The names of many of them are familiar to us from the Mass and the Liturgy; and yet, how did they become "holy," how were they saved outside the covenant of the New Testament and even outside of its shadow, the Old Law? Many a reader will be quite astounded to find out who they were: they include Noah, Job (who was an Idumean, though his story was written by a Jew), Melchisedech, the Queen of Sheba and several more. An amazing collection of forgotten saints! And yet, as Fr. Daniélou reminds us, the Church did not forget them, and for this reason he is interested in the meaning and the symbolism of their cult.

It would be unfair to mention all the good things to be found in this little volume, which all serious Christians—indeed, all serious students of religion in any form—should read for themselves. But the author's chief point is that these "holy pagans" are symbols of the great "cosmic religion and cosmic liturgy" of which all religions (and primarily, of course, the true religion) are a part. Sanctity in this religion can come ultimately only through Christ and His Mystical Body.

What then is meant by the expression that such saints were "saved by Christ without knowing Him"? They were saved, says the author, through their heroic response to the call of God made known through their conscience. There was a real act of faith in the revelation of God in the world; and their fidelity to God's cosmic covenant was elevated because of their anticipatory role in the history of salvation.

Fr. Daniélou's position is, one feels, a subtle and veiled reply to the sort of neo-Buddhist religion preached in some of our colleges today under the inspira-

tion of well-intentioned philosophers or historians. There are many difficulties with Daniélou's point of view, and he does not pretend to be able to answer all of them. But his book is a vigorous challenge to all truth-loving men to examine, in a new light, the cosmic implications of our Christian liturgy.

HERBERT MUSURILLO, S.J.

TELEVISION

The reviews of television programs that appear in most of our daily newspapers are frequently found wanting by many readers and for various reasons.

Often the critic's views are sharply at variance with the opinion of some of his readers who have seen the program about which he is writing. Sometimes these readers will take the trouble to sit down and write to the critic. Their letters frequently are not calculated to bolster the reviewer's ego. He is liable to be denounced as a sorry lout, lacking in judgment and literary skill.

Some of these reactions from readers, written in anger and marked by maledictions, serve only to bring some satis-

faction to the letter writer, who enjoys the experience of getting something off his chest. By their nature, these heated notes do not have any serious influence on the critic. Sometimes, however, he may receive a letter from a reader who disagrees with his review and gives cogent reasons why he does. A conscientious critic may find in this kind of mail some ideas that may help him to do his job better in the future.

Most reviewers are tempted occasionally to dismiss a TV production with a quip and to neglect to supply reasons for their unfavorable verdict. A letter from a reader may remind the critic that cleverness alone is not his function.

There is one aspect of TV criticism that has raised a question in the minds of many newspaper readers. What, they ask, is the point of publishing a review the day after a program has appeared on the television screen? The show probably never will be seen again. There is no question, as with theatre and movie reviews, of the reader's deciding, on the strength of the review, whether he should spend money to see the show or not. What is the sense of this *ex post facto* appraisal of a TV program?

The staffs of the TV departments on

many newspapers have long been aware of these questions. Some of them have tried to answer them by publishing previews of programs before they go on the air.

In the case of filmed telecasts, there is no reason why this cannot be done. The program is available before it goes on the air, and what is seen during a preview is exactly the same as the viewer will see on his TV screen. This is not true, however, of live programs. These have sometimes been previewed on the basis of a visit by the critic to an early rehearsal of the show or by a reading of the script. The limitations of this kind of reviewing are obvious. In the time between such a rehearsal and an actual telecast, major changes may be made in a program that can help or hurt the show. And by merely reading a script a reviewer certainly cannot get an adequate idea of what is going to be seen on the TV screen.

A proposal has been made recently by the producers of the "Du Pont Show of the Month" in an effort to provide a more satisfactory way of enabling critics to judge a TV show before it goes on the air. This program would like to permit the reviewers to watch a formal

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run-through of a show the day before it goes on the air. The preview for critics would, presumably, be almost identical with the actual telecast. The project is a tentative one; it would involve a great deal of expense and extra effort. It might, however, pave the way for a more satisfactory kind of TV review in newspapers.

J. P. SHANLEY

MUSIC

What is all this talk about stereo? The entry in Webster reads: "stereo: a combining form meaning solid, firm, three-dimensional." The phrase "stereophonic sound" has been in use for some years now—but advance notices from tape and record producers advise us that it may soon make the word "hi-fi" antiquated. Stereo records and playing equipment are due to hit the market in quantity this fall. But anyone contemplating the installation of stereophony should know the three basic prerequisites: 1) an ample room in which to house the equipment and sound, 2) a well-lined purse, and 3) neighbors who are away most of the time. After that one can talk about the pros and cons of this new invention.

The selection of stereophonic disks that have been released to date is very uneven. Some of them are mere toys. Most of them have come from small companies, but the big name firms are promising their wares for late summer. Several brands of equipment have likewise appeared; though, as the history of hi-fi clearly proved, there will be much experimentation in the months ahead, claims of superiority, counter-claims and so on. Even now exhibitors are eloquent in their explanations; but the demonstrations this writer has heard certainly do not render good hi-fi obsolete. The basic principle involved in stereophonic equipment is that you need two of everything except the turntable and pickup. Since in a stereo disk the sound is engraved into the groove in a rather complicated way, the reproduction will be directly proportionate to the sensitivity of the pickup. And as a New York Times writer recently stated: "The success of the stereo disk [will] depend heavily on how ingenious the pickup designers prove to be."

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Since returning to Europe some years ago, Paul Hindemith has made many appearances as conductor of his own works. His *Concert Music for Piano*,

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Brass and Two Harps has an intriguing title, but the music is a rather arid, discursive composition which apparently has not made its way in the world, despite an excellent second-movement fugue. The *Concerto for Orchestra* has a more direct appeal, owing no doubt to a rhythmic intensity reminiscent of Bach. The composer leads the Berlin Philharmonic with complete authority (Decca 9969).

It seems odd that George Gershwin, whose reputation was formed by his Broadway plays, should now be known chiefly by his orchestral works and his opera *Porgy and Bess*. An orchestral transcription of the latter is paired with *An American in Paris* and played with stunning precision by the Minneapolis Orchestra under Antal Dorati. Though, as our St. Louis critic wrote, Dorati's American "sounds more like a commanding general than a blithe, carefree Yankee," the music continues to beguile when played with such immaculate tone—and such first-rate sound reproduction (MG 50071).

Thirty years ago the name of Claudia Muzio was one to conjure up unbounded admiration in certain sectors of the opera-loving world. Those who followed her career spoke of "the sense of life in all its sadness which she poured into her heroines." A set of 13 *Italian Arias*, recorded in 1934-35 and now released on LP, make it possible for a new generation to experience the thoughtful poetry of her readings (COLC 101).

New Victor LP's include two impressive performances of music of Brahms played by the Chicago Orchestra under Reiner. The first is the *Piano Concerto No. 2*, with Gilels at the piano bench (LM 2219), and the second is the *Symphony No. 3* (LM 2209). Reiner has the reputation of being one of today's most exacting conductors. He certainly succeeds in eliciting from the players a vigorous and well-knit performance of these works. Both are presented in a somewhat heroic manner; the *Concerto* as unfolded by Gilels and Reiner sounds like a veritable "Emperor" Concerto.

Two additions to the Angel Library series offer sprightly and ingratiating readings of 18th-century music. The *Bach Magnificat* manifests a degree of inspiration unusual even for this consistently inspired composer. The new rendition by British performers under Geraint Jones is consistently on a high level—one of the finest I have ever heard. Soloists include Ilse Wolf, Helen Watts and Richard Lewis (Angel 45027). In the same series is an attrac-

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tive item, *Music for Multiple Harpsichords* (Angel 45022), which contains the two well-known concerti of Bach, a Vivaldi-Dart transcription and an original work by George Malcolm. Charming music, top-notch playing by Joyce, Malcolm, Dart and Vaughan.

And lastly, two highly commendable disks from Mercury. Aaron Copland has given special attention to American regional dances, and his *Rodeo*, *El Salón México* and *Danzón Cubano* reveal him in a lighter, colorful, genuinely articulate mood. Interpretations by Dorati's Minneapolis Orchestra are fine (MG 50172). In Haydn's *Oboe Concerto*, an extrovertish work, one is so becharmed by the solo playing of Evelyn Rothwell (wife of Sir John Barbirolli), that at times he is hardly aware of the spirited orchestral music. The Halle ensemble also offers Dvořák's winsome *Serenade in D Minor* (MG 50041).

FRANCIS J. GUENTNER

THE WORD

The chief message I handed on to you was that Christ, as the scriptures had foretold, died for our sins; that he was buried, and then, as the scriptures had foretold, rose again the third day (1 Cor. 15:3-4; Epistle for the Eleventh Sunday after Pentecost).

Msgr. Ronald Knox, that good, wise man of treasured memory who is now so sorely missed, directs our attention to one of the most surprising aspects of the writings of St. Paul. With the exception of a passing reference to the institution of the Eucharist, St. Paul, in the entire range of 13 Epistles, makes not a single explicit mention of any event in the mortal life of Christ our Lord. "With him [Paul]," writes Msgr. Knox, "the whole of our Lord's earthly biography passes unnoticed."

What, then, is this that we read in our present text from our present Epistle? It is what Paul says it is: the absolutely basic, fundamental Christian catechesis, the bone-structure, the essential, irreducible skeleton of the Christian teaching and belief. *The chief message* is here: *that Christ . . . died for our sins . . . was buried . . . rose again.* If it be not quite accurate to say that all else in the Christian faith is detail, at least this brief, stark pronouncement represents the heart and soul of the apostolic preaching. The expiatory or strictly redemptive death of Christ plus His resurrection from the dead—the two are inseparable, and Paul never sepa-

rates them—such is the essential Christian faith.

But no, there is something else, there remains a single further, or, more precisely, antecedent truth. Who is this Christ who *died for our sins and rose again*? The answer to this crucial question is clearly indicated in the expression which is so deliberately repeated, word for word, twice in the same sentence. *As the scriptures had foretold*, Paul iterates. In other words, Christ is *the One*: the One promised by God's revelation from the beginning, the One in whom the entire history of God's chosen people culminates and finds fulfilment, *the One who is to come*, the Messiah, the Saviour, the true and natural and only-begotten Son of God.

Thus is completed the essential apostolic preaching, thus is established the irreducible minimum of the Christian *good news*: the man Jesus, the Son of God, died a redemptive death, and rose again from the dead.

It goes without saying that the Catholic includes in his explicit faith a considerable number of revealed doctrines beyond the strict range of this Pauline, primitive formula, doctrines which begin with the Apostles' Creed and extend to the Assumption of Mary. Nevertheless, there might be distinct profit in the exercise of reflecting, in connection with the Mass-lesson of this particular Sunday, on Paul's stripped, stark outline of the Christian revelation.

If we look steadily at Paul's triadic formula or (to use the technical term) symbol of faith, our first impression will probably be that of incompleteness. How much of what we believe is not there! Our succeeding impression may well be that of completeness: the statement makes a totality, an organic whole. Not a word can be subtracted from the formula without destroying the organic completeness which is clearly there. Not a word need be added in order to insure that organic completeness. Our faith really *is* that Jesus, the God-Man, died a redemptive death and rose again.

With these three phrases or clauses or expressions of faith we might match, in reverse order, the three theological virtues. The doctrine of the resurrection of Christ is the primary demand made upon our faith. The death of our Saviour is our one hope. Jesus—for that was His name as man—is the God-Man, and is the term or object of our heart's deepest love.

Indeed there is more to be said of Christian Catholic belief than this. But this is well said. Need we be surprised? It was said by St. Paul and by the Holy Spirit.

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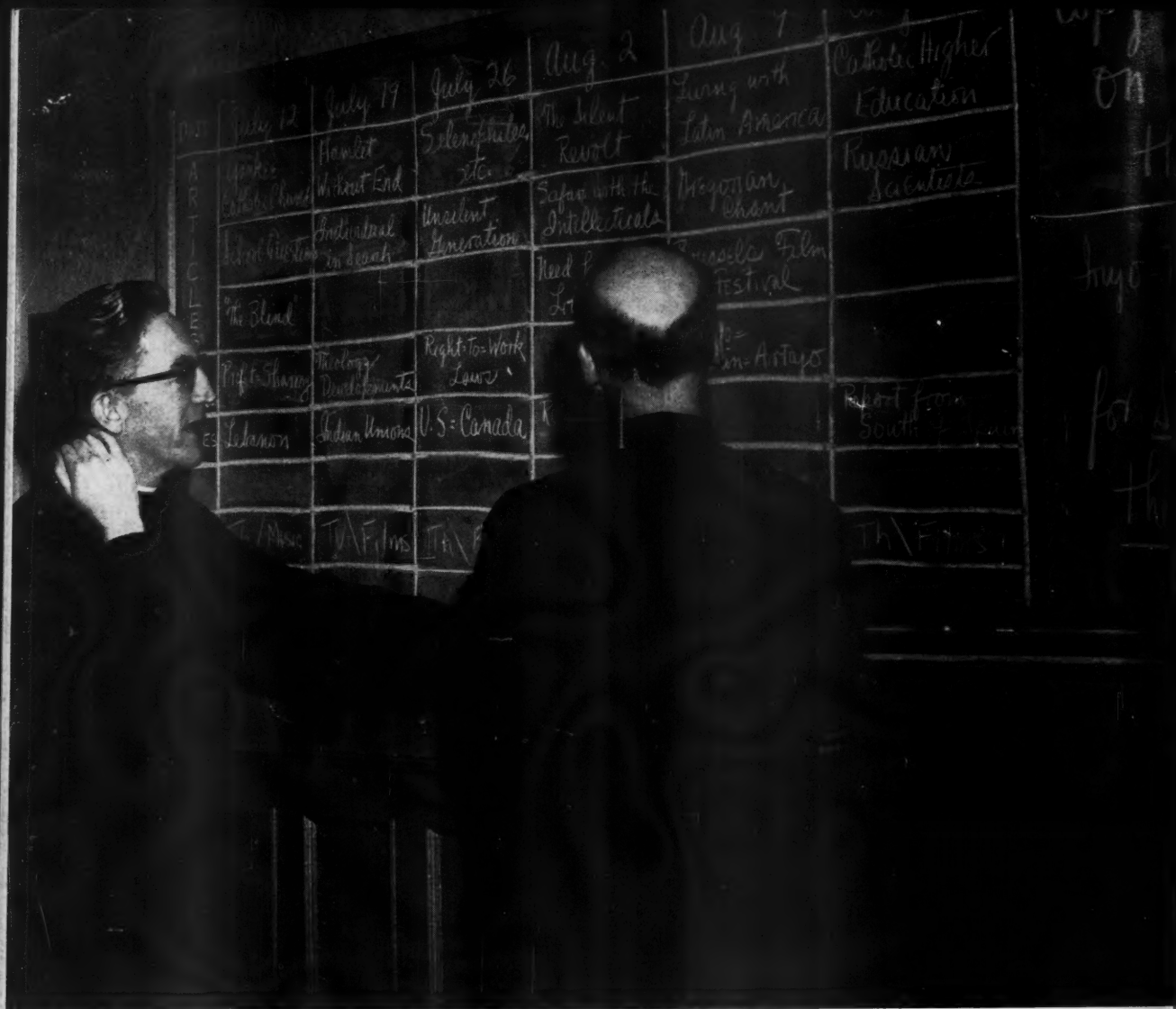
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